THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness unto the end. Great shall be their reward and eternal shall be their glory" (D. & C. 76 : 5, 6).

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THE HERITAGE OF THE SAINTS.

R. M. B. T.

MAN is a dual being, the union of an immortal spirit with a mortal body, the body being the temporary dwelling place of the spirit while confined in the flesh, and the instrument through which that spirit functions while thus tabernacled. The real self, the ego which thinks, loves, acts, feels, and suffers is the undying spirit, very commonly referred to as the soul, although not always correctly so. The body is but a temporary material organism, which of itself becomes inoperative and useless just as soon as its companion spirit takes its departure at the time we call death. The body thereafter passes through a process of dissolution, and so reverts to its original elements, as said the Lord God when passing judgment upon Adam at the time of the latter's fall. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

By the death of the mortal body, however, no change is brought about in the immortal spirit, the real man, who still continues in the enjoyment of his intelligence and in his powers of loving, thinking and suffering. In fact he remains equally as conscious a being as he had been previous to the time when those mysterious links which bound him to his mortal body were severed.

The question that naturally faces us is what becomes of man's immortal spirit when finally freed from its earthly limitations. Not many years ago it was taught that at the death of the body the liberated spirit would wing its flight directly to either heaven or hell, according as to whether in mortal existence its actions had

been good or bad; and this doctrine is to be found enunciated in some of the religious books still in use. Any such dogma, however, has no warrant in Scripture, ignoring as it does the fact that in the interval between the death and resurrection of the body the disembodied spirit enters into an intermediate state of existence termed in the Old Testament by the Hebrew word "Sheol," and in the New Testament by the Greek word "Hades." It is a world of spirits, this dim shadowy land to which all go, whether good or bad, but the Scriptures seem to indicate that in that world, in compliance with the unerring law of spiritual affinity, a separation takes place between the virtuous and the sinful, the worthy and the unworthy, because we read that our Lord, while on the cross, gave a promise to the dying penitent thief who had been crucified on one side of him, that that same day they should both be together in Paradise, whereas he apparently gave no such comforting assurance to the impenitent malefactor on the other side of him who was also about to die. What then was to be the destination of the latter's disembodied spirit if not Paradise?

We would seem to find the needed explanation in the words of the inspired Apostle Peter in verses ten to twenty of the third chapter of his first epistle, in which he informed his readers that our Lord, subsequent to his death, and during the short interval that his dead body lay in its earthly tomb, went by the spirit and preached the Gospel to those who, on account of their disobedience, had forfeited their lives in the universal flood some 2,200 years previously, and therein he termed the place of their detention in the spirit world a "prison." The natural conclusion would thereby seem to be that, while at the hour of death the freed spirits of the good and righteous enter into that portion of the spirit world which the Lord himself termed "Paradise," a place which has been somewhere described felicitously as the antechamber of heaven, those of the unrighteous pass on into that condition of detention which the antediluvians had experienced for so protracted a period of time, and where our Lord is said to have visited and preached to them. It could have been nothing but the Gospel of hope and salvation that he so mercifully brought to these waiting spirits, inasmuch as his chosen work we know was to carry the message of salvation, either personally or by means of his servants, to all the human race; hence there is every reason to suppose that, as the divine mercy endures for ever, so it will be extended in God's own good time, equally and in a similar manner, to all the unrighteous dead, that they too may receive the like joyful message that their ransom has been paid, and that their future freedom and happiness depends upon their obedience to the laws and principles of the everlasting Gospel.

The reason why the Gospel was preached to the antediluvian sinners in the spirit world was, according to that same Apostle, "that they might be judged according to men in the flesh, but live

according to God in the spirit;" and to this end therefore we may fairly anticipate a continual dissemination of the Gospel message in the spirit world. This is one of the most comforting doctrines in the Holy Scriptures, showing as it does that mercy and the means of salvation lie even beyond the grave.

Here, by way of parenthesis, it may be remarked that it is evidently to this condition of departed spirits that the Romish doctrine of Purgatory refers. Among a certain class of professing Protestants this teaching of the Church of Rome has too commonly been stigmatized as absolutely false, while, as a matter of fact, it is by no means an unmixed falsity, but should rather be regarded as the perversion of a great truth. The Rev. Henry Browning, a Protestant divine, has stated that "erroneous doctrinal systems have often been raised on a substratum of divine truth," and it would seem that this very Romish doctrine of "Purgatory" is a case in point, being a perversion of the great truth that for all God's earthly children there is an intermediate state between death and resurrection, in which opportunities would appear to be offered to those who are ready to accept them of renouncing evil and receiving divine truth and salvation. Were it otherwise, there would seemingly be no meaning in the words of the Apostle Paul as recorded in that wonderful chapter of his upon the resurrection, in which he wrote: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Of that strange shadowy land on the other side of the grave we have had but little revealed to us beyond the facts already mentioned, but it is evident that in that Paradise of happy and holy spirits to which reference has been made the saints of God await their consummation of bliss, that glorious heritage to which St. Paul alluded when he wrote the words: "Giving thanks unto the Father who has made us meet to be partakers of the inheritance of the saints in light."

The achievement of that inheritance by the saints however can only be when their disembodied spirits are united to their resurrected but glorified bodies, consisting of flesh and bones, in the heavenly life beyond. The almost universal impression that in heaven nothing so material as flesh and bones could ever find a place, inasmuch as the life there is supposed to be one of pure spirit only, must be a fallacy when we consider the fact that in the exact similitude of Christ's resurrection must be the resurrection of all mortal beings, for he was the first fruits of them that slept.

It was while thus clothed with his resurrected and yet tangible body that our Lord was able to move from place to place invisibly at will, quite irrespective of any and every sort of impediment, and to appear suddenly and unexpectedly in the very midst of his followers when and where he pleased. On one such occasion we

read that his disciples were terrified and affrightened, and supposed that they had seen a spirit. The Lord then showed them his hands and his feet, requesting them to handle him, "for," said he, "a spirit hath not flesh and bones as ye see me have." He then asked them for meat, and they gave him a piece of broiled fish and of an honeycomb, and he took it, and did eat before them. It was also with this same resurrected body of flesh and bones that he soon afterwards ascended to his Father in heaven, in the presence of trustworthy witnesses, and we are informed that he is to come down again in like manner as he ascended.

Of the nature of that glorious inheritance, the future heavenly life of the saints in light, we know but little if anything more than of that intermediate disembodied spirit life already considered. Jesus told his disciples on a certain occasion that in his Father's house there were many mansions, and that he was going to prepare a place for them; but of these heavenly habitations nothing has been clearly revealed in the Scriptures. We find heaven therein described to us rather as a state or condition of righteous beings than as a place, while its beauties and delights are but dimly shadowed forth. We learn however more definitely what must constitute the condition of those who are to receive an inheritance among the saints in light, but in respect to the general appearance and employments of the inhabitants of that wonderful land, matters regarding which we all would naturally desire to know something definite, we are left more or less to our own speculations.

We ought not, of course, to seek to be wise beyond what has been revealed, or to gaze where a veil has been drawn across, but inasmuch as that glorious life beyond must be always of the utmost interest to us, we can scarcely help wondering much about heaven and what it will be like, what is the appearance of its inhabitants, how they are clothed, what are the duties they perform, whether they eat, drink and sleep, how they worship, in what sort of places they dwell, and what the heavenly music and the heavenly songs are like, and also what is the character of the heavenly scenery. This however we do know that, although these things surpass our powers of understanding, nothing but perfection and harmony reign in that glorious land beyond where, according to David of old, "in God's presence is fullness of joy, and at his right hand there are pleasures for evermore."

There must have been some very wise object on the part of the Almighty in disclosing to us so little concerning the heavenly habitations and the general appearance of heaven as a country or place, while enlightening us so much more clearly as to the moral character of its inhabitants. It would seem as if the divine purpose was rather to teach us to become heavenly-minded ourselves than to gratify our idle inquisitiveness concerning the visible beauties and glories above, and so dazzle us with the knowledge of

the wonders and delights that are there to be manifested and enjoyed.

Heaven is the throne of the living God and the dwelling place of the righteous, the noble, and the pure in heart, where the spirits of just men made perfect are to be found, and wherein is the heritage of the Saints. The mere knowledge of the wonderful beauty of the heavenly scenery, its music, its songs and its other attractions could of itself have never been of any great use to us unless we ourselves had become fitted for the association of the holy and the pure in heart who reside there. Mutual affinity between good and evil is no more possible than could be the existence of light and darkness together, hence it is easy to understand how those who are devoid of holiness and truth and established in unrighteousness and falsity would find the association of the just and upright a source of the greatest discomfort to them. Like can find pleasure in associating only with like (and we see this law very commonly in operation around us even in this lower life of the earth), consequently, in order to enjoy the bliss of heaven and intercourse with heavenly beings, it becomes incumbent upon all to try and form truly heavenly characters while on earth, so that by the grace of God they may be delivered from the powers of darkness and translated into the kingdom of God's dear Son. Without this, any association hereafter with the good and righteous would assuredly be so painful, even if possible, for those who are destitute of goodness and truth, that it is not difficult to understand how heaven would utterly cease to have any attractions for them whatever.

We may therefore conclude that the divine instructions given regarding the moral qualities of heaven were far more salutary and far better suited to the needs of the human family than could ever have been any glowing accounts of the delights, the wonders, and the beauties of the unseen world. It was the purpose of the divine wisdom evidently to teach us just what was essentially necessary for us to know in order to enjoy a heavenly existence, and so, while our gratitude must always be due to the Almighty for having prepared a glorious heaven for us hereafter, all those who have patiently waited and toiled and suffered in their conflicts here below, ever looking upwards to the glory that shall be revealed, should, with the Apostle Paul, equally thank him for having prepared them to be meet to be partakers of the inheritance of the saints in light.

The Saints of God their conflict past,
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before their Lord:
O happy Saints! for ever blest;
At Jesus' feet how safe your rest.

REPLY TO A BARNSLEY VICAR.

THE appended communication appeared in the *Barnsley Chronicle* of the 10th ult.:

Sir,—I have before me your issue of April 22nd, 1922, and find on the first page the following: "St John's Church, Barnsley," and also "Vicar and Mormons." Reading further that the Vicar made remarks which, to say the least, are very intemperate, suggesting mob law to his parishioners, and concluding by charging that the Mormons are deadly foes to morality.

I am a member of the Mormon church, having joined it about the year 1885, and believing that the readers of the *Barnsley Chronicle* are interested in knowing how much truth and what is the truth as to the people of that faith, will endeavor to state absolute facts.

In the first place I should like to establish my identity, as is the term applied by the legal fraternity. My father and mother were born in Thurgoland parish, and were known as John Elliott and Elizabeth Mathewman. My mother resided in Barnsley during her early years with relatives at the Old White Bear in Shambles Street and the Shakespeare Inn.

I was in the employ of the Wharncliffe Silkstone Colliery from the age of ten years to over thirty, when I joined the Mormon church and came to America. My wife was known as Agnes Burkinshaw, who was maid servant to Mr. Thomas Lingard, one of the founders of the *Barnsley Chronicle*. She was also one time in the employ of the Sutcliffes, residing near Locke Park.

We were married at the Tankersley Parish Church, by the Rev. W. M. Fenn. My father was interred there, which may be found by the headstone erected by them after we left England. As to my integrity and British blood, I refer the Rev. Huggard to my friends at that colliery.

I have two sons who have been missionaries such as are the ones the Rev. Mr. Huggard takes exception to, one of whom labored in and around Barnsley about ten years ago, just as they are to-day preaching the same Gospel. All of our missionaries pay their own expenses and are entitled to receive just what the people give them for entertainment; in fact, it is the purpose that they shall give the Gospel of Christ without price to the one receiving it. My two sons cost themselves and our family about seven hundred pounds, and all that one gets for the sacrifice is that they have tried to make the world better than they found it.

Our Church does not make any charge for preaching the tenets of religion as set forth in the Bible, the King James edition, for this is the one in which we believe and use. What there may be in this that the Rev. Huggard takes exception to I cannot under-

stand. But if he is proceeding on the oft-repeated story that the missionaries are trying to induce young girls to emigrate to Utah for immoral purposes, he must know that we have laws here of the strictest kind against what is known as the White Slave, or, in fact, any immoral traffic. He must or should know our immigration laws make it really an impossibility for people of other nations to enter our ports, and that even Mr. Charles Chaplin had some difficulty in having his mother come to him in the United States.

I desire to state to your readers, Mr. Editor, that Salt Lake City is governed just as your Leeds, Sheffield, Barnsley and other towns are governed. Mrs. Elliott and myself have just returned from a motor trip visiting friends in Salt Lake for two weeks, and we know that city as we know your Barnsley. Railroads run in and out just as you have them, and I anticipate that your Rotarians who have just left England for Los Angeles, California, will no doubt spend one day resting up in Salt Lake City.

I desire at this point to resent the charge that the members of the Mormon Church are immoral or teach or practice immorality, and if the charge is personal to the young missionaries now preaching in Barnsley, I conclude that it must be untrue, or the police would have arrested them, and properly, too. And if there is the slightest deviation from orderly conduct by the young missionaries, I suggest to the rev. gentleman that he give them over to the law. Crimes against women are more bitterly resented in America than in England, and I cite the burning of negroes at the stake, which is becoming frightfully prevalent, and that no doubt innocent persons have had paraffin oil poured over them and burned as the result of such lawlessness, and as the result of such advice as given by the Rev. Mr. Huggard to his parishioners. Congress is now formulating law to curb this lawless mob spirit.

I find that three classes of persons are usually the ones to foment mobocracy against Mormons; they are persons who preach and divine the scriptures for money, writers of sensational novels, and lecturers against the Mormons. I have in mind that the time we were contemplating emigration to Utah in 1887 that one Mr. Jarman came to Wharncliffe Silkstone Colliery and also to Hoyland Common, giving lectures and making charge of, I think, a shilling for entrance, and relating such nonsense as the rev. gentleman bases his advice on. I beg to close by saying that I have never regretted the day of joining the Mormon Church, and among the civil positions I have held are the one of State Senator, United States Commissioner (or magistrate), and to-day an Attorney to Practice before courts, whose duty it would be to prosecute just such persons as the rev. gentleman has seen fit to term immoral monsters.—Yours, etc.,

St. Anthony, Idaho, U. S. A. THOS. ELLIOTT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JULY 6, 1922.

EDITORIAL:

GOD'S COVENANT WITH ENOCH.

"AND the Lord said unto Enoch: As I live even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest."—Pearl of Great Price, Moses 7: 60, 61.

Enoch was "the seventh from Adam" in the patriarchal succession. He was ordained and blessed by Adam, and was with him in the historic valley—Adam-ondi-Ahman—when the future of the race was foretold by its venerable founder. Enoch's period was prolific of wonderful events, of which the Bible gives but a very brief glance. Even modern revelation, though illuminating and extending the subject, tells only a short story of that time of times.

Did the Zion-builder of the Adamic age stand at the head of a Gospel dispensation? Whether he did or did not, it is evident from what has been revealed concerning him and his ministry, that the message of salvation was preached by him in mighty power and with marvelous success. The world, though still young, had grown old in wickedness, and the need for repentance and reformation was urgent. "So great was the faith of Enoch," and so powerful the language that God gave him, "the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch."

In the midst of warring nations, dominated by the spirit of selfish greed and strife, Enoch, inspired and directed from on High, introduced a religious-social order designed as a panacea for the ills from which that generation was suffering. It was a leveling principle, destined to establish equality and consequent unity—a communal system, working under a celestial law, and having in view the eventual attainment of celestial glory. It cannot be better described than in the simple sublime phrasing of the Book of Moses, already cited: "And the Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness; and there was no poor among them."

What a boon to struggling humanity, could such a condition

be realized at the present time. With "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God"—for that is the ideal presented—there would be no strikes, no unemployed, no war between capital and labor, no class distinction, no Bolshevism, no monopoly, no fraud, no need of Genoa conventions or Hague tribunals. Earth would be Heaven, or on the way to that heavenly state of which Enoch's City was a type and a foreshadowing.

This blest condition resulted from the observance of the Law of Consecration. The Lord's people consecrated themselves, with all their possessions, to Him; and He cared for them. It was a community of interests, with equality of ownership and of opportunity to achieve. Men dealt righteously with one another, and all was peace, harmony, union—in a word, Zion, "the pure in heart."

So wonder-working was this divine Order, that "in process of time" consecration brought sanctification, and eventually, translation. The City of Enoch was taken into heaven, and the saying went forth: "Zion is fled."

The people who built the Tower of Babel are said to have done so in order that its top might "reach unto heaven:" and it was to prevent them from accomplishing their purpose that the Lord confounded their language. Tradition credits Joseph Smith with the statement that the "heaven" they had in view was the translated City.

A righteous remnant of those who remained were exempted from the general curse of tongue confusion, and through them the pure Adamic language was preserved among men. The Jaredites—so were they called, after one of their leaders—by divine direction seperated themselves from the rest of the people and migrated to North America. There they flourished for many centuries, and then fell, a ruined nation destroyed by internal dissension. Their greatly abridged history forms a portion of the contents of the Book of Mormon.

Translation, Joseph Smith says, does not take men "immediately into the presence of God." For translated beings there is a terrestrial "place of habitation," where they are "held in reserve to be ministering angels unto many planets." These terrestrial inhabitants "have not yet entered into so great a fulness as those who are resurrected from the dead." Enoch received from God an appointment to minister to beings of that character.

Enoch walked with God, and, according to the Book of Moses, was shown "the world for the space of many generations." His vision of the future extended past the Deluge, past the Crucifixion, down even to the last days and the glorious Coming of the Lord. He beheld the Millennial Dawn and the darkest hour before the Dawn. "He saw great tribulations among the wicked, and he also saw the sea that it was troubled."

The heavens wept over the approaching calamities, shedding "their tears as the rain upon the mountains." Enoch, addressing the compassionate Creator, said: "How is it that thou canst weep, seeing thou art holy and from all eternity to all eternity? And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still."

"And thou hast taken Zion to thine own bosom from all thy creations, from all eternity to all eternity; and naught but peace, justice and truth is the habitation of thy throne; and mercy shall go before thy face and have no end. How is it thou canst weep?"

The Holy One answers, portraying the impending doom, the destruction of the wicked by the Flood, and their consignment to spirit dungeons until the coming of Christ, bringing deliverance to the penitent.

In a splendid outburst of epic poetry, Earth cries out: "Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest"? Enoch sympathetically repeats the inquiry, and in response thereto, the Creator makes the covenant with which this article begins.

"And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men. But my people will I preserve."

"And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only-Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other:

"And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest."

According to these teachings, the City of Enoch is now on a terrestrial plane, awaiting its return to Earth, when the season is ripe and preparations are complete for its reception. The translation of its inhabitants not being equivalent to resurrection, they will undergo a further change to prepare them for celestial glory. The saints remaining on earth shall likewise be changed—not by death, for they shall not sleep in the dust,

but "in a moment, in the twinkling of an eye," at the time of the Savior's coming. When He comes, Enoch's City will come with Him, Zion from above blending with Zion from below, in the similitude of spirit and body at the resurrection.

The ancient Zion foreshadowed the Zion of the last days, with which it is destined to blend. In Enoch's day the Saints, consecrating their all, became equal in earthly as in heavenly things, and the righteous unity resulting from that blest condition brought forth the peace and power of sanctity. So shall it be, and more, when the Lord brings again Zion.

O. F. W.

A DASTARDLY OUTRAGE.

SUNDAY evening, the 18th ult., a party of nearly one hundred Edinburgh University students raided a meeting of Latter-day Saints, which was being held in the Free Gardeners' Hall, Picardy Place, and grossly assaulted Elders John E. Ingles and Thomas Finlayson, the former seventy-one years of age, and the latter, sixty-seven, and a Mr. Angus Ure, who is paralysed on one side. The raid had evidently been carefully planned. Early the previous week a room at the Picardy Palace Hall was booked on behalf of what was termed "The Young Men's Missionary Union." As the members of the "Union" assembled there was no indication as to their purpose. Quietly they gathered in two and threes and at seven o'clock the meeting opened with the singing of a hymn.

Meantime the Latter-day Saints had gathered as usual in their hall on the floor above. Assured that the saints had commenced their service, the students abandoned their meeting and made their way upstairs. So careful had been the preparations that at this point a ruse was adopted in order to avoid detection. To cover the advance of one party of students upstairs, the others remained in the room and continued singing hymns.

With "scouts" posted in the corridors and in the streets, the attacking force entered the hall and interrupted the meeting. To avoid any possibility of mistake, the students asked Elders Ingles and Finlayson if they were Latter-day Saints from Utah, and a reply in the affirmative was given. The leader of the students then calmly announced: "It is our pleasant duty to tar and feather you." Other members of the raiding party then stepped forward and deposited on the desk a miscellaneous collection of tins containing green paint, treacle and honey. The students then proceeded to execute their "pleasant duty," and smeared the two missionaries and Mr. Angus Ure with the paint and treacle. No resistance was offered by the three men. A tin of treacle was emptied over the head and down the back of Elder Finlayson, while treacle was rubbed into his beard. Meanwhile Elder Ingles had been liberally coated with green paint, applied

with a brush, while Mr. Ure was treated with a mixture of the liquids. This done, the students proceeded with the feathering of their victims.

In reporting the outrage Elder Ingles said: "There were at the meeting five men and eight women. One of the women was eighty-five years of age. About fifteen minutes after the meeting started the door was burst open and about forty or fifty men rushed into the room. The stairway, I afterwards ascertained, was also crowded with students, and I was told that altogether they numbered one hundred. The students entered the room unceremoniously, and one of their number, a well-dressed youth, asked if we were Latter-day Saints. When I replied 'Yes,' they came across the floor and surrounded the table at which I was standing, and without further inquiry laid down their paint, treacle, and bunches of feathers.

"I never anticipated such an outrage, and was a bit dumfounded when they laid down these things. Suddenly, and without another word, they opened the tins and attacked Elder Finlayson, Brother Ure and myself. They commenced to pour paint and treacle over us, and after that flung the feathers on us. We were helpless and we knew it would be useless to resist. One of the young women present came to our aid and snatched the feathers away from one of the students. He, however, regained possession of them. Another young woman who attempted to push the men off was smeared over. She became infuriated at the cowardly attack, and smacked the face of one of the students. After they had smeared the four of us they then set about tearing up the hymn-books, mutilating them beyond recognition. They went away after that, leaving us in a very sad state, but things did not stop there. They came back and attempted to enter the room, but they did not manage to do so, as we had taken precaution to bolt the door. Some of the students, I noticed, carried clubs, but they did not use them."

Commenting editorially on the dastardly outrage, the *Edinburgh Evening Dispatch*, in its issue of June 21st, said:

"Regret and shame will be the feelings of all decent citizens of Edinburgh who have read of the cowardly attack by a horde of irresponsible young "intellectuals" on certain Latter-day Saints, more commonly called Mormons. Nor will much admiration be evoked by the persistence and boisterousness of the students' part in yesterday's official ceremony on the tramway to Liberton.

"The city is well acquainted with student frolics, and, so long as these keep within reasonable bounds, accepts them with patience and sometimes with amusement. Youth is entitled to its share of full-blooded fun, but there is a limit beyond which the fun should not be permitted to go, and that limit was assuredly overstepped in last Sunday's disgraceful escapade. . . .

"Whatever objections there may be in general to certain aspects of Mormonism, the assailants would be hard put to it to state a case against these Mormons in particular. They were attacked, presumably, not on account of their own shortcomings, but as the representatives of a creed which is alleged to countenance, and even to connive at polygamy. If this conduct be the best fruits of twentieth century culture in the minds of the younger generation, and if Sunday's attack symbolises their notions of manliness and sport, they are in a mental condition not to be envied.

"We believe, however, that all healthily-minded young people, as well as their elders, will unite in deploring an affront so unprovoked and unjustifiable. By reason of their years alone the victims might have been spared this pain and indignity. The students' sense of humour and ideas of justice must be rather crude if they derived any amusement or satisfaction from their adventure.

"The Scottish capital, which prides itself on a breadth of mind that accords the utmost liberty to all creeds, and which always extends a welcoming hand to the stranger within its gates, will regret that it has been made the scene of an outrage which would disgrace the backwoods of America or the wilds of Central Africa; and citizens will feel that their good name demands that some apology should be made to these Mormons, who, so far as we know, have been quite inoffensively and unobtrusively conducting their worship in our midst."

President Whitney has received the following communication from the Principal and Vice-Chancellor of Edinburgh University:

"University of Edinburgh, 27th June, 1922.

"Sir:

Your letter of June 20th came during my absence from Edinburgh. I regret exceedingly to be informed that representatives of your Church were subjected to foolish and violent treatment by some young students here, who forgot the courtesy that is due to years.

"The matter was brought to the attention of the President of the Students' Representative Council, and such reparation as was possible has been made in payment of property which has been damaged.

"Will you be so good as to convey to the representatives who were maltreated this expression of my most sincere regret that they have suffered annoyance at the hands of any members of the University.

I am, sir, yours faithfully,

I. A. Ewing,

Principal and Vice-Chancellor."

FIVE KINDS OF TONGUES.

THE tongue of *kindness* is full of pity, love and comfort. It speaks a word of hope to the despondent, a word of encouragement to the faint-hearted, of sympathy to the bereaved, of consolation to the dying. Urged on by a benevolent heart, it loves to cheer, console and invigorate the sons and daughters of sorrow.

The tongue of *discretion* knows when to speak and when to be silent. It is not cowardly; it dares to say all that needs to be said. But it does not tell all it knows. It is careful what it speaks, when it speaks, where it speaks, and to whom it speaks.

The tongue of *knowledge* takes no pleasure in retailing small talk, scandalous reports or trifling affairs of any kind. To please, to enlighten, to do good is its delight.

The tongue of *truth* never stretches itself like India rubber for the sake of a good story. It dreads all lies, white, black or yellow. It is content to tell truth for its own sake and for the sake of its glorious Author.

The tongue of *humanity* does not "speak great swelling words," about astonishing exploits. It boasts not of its own deeds. It has very little to say of its own merits, except now and then a word or two, by way of self-defense. It takes a great deal more delight in praising others than self.—*The Young Pilgrim.*

FROM THE MISSION FIELD.

Social.—An enjoyable social was given by the saints of the Darlington branch, Newcastle conference, on the 24th ult. A delightful musical program was rendered. Games, in which both old and young took part, furnished a great deal of amusement. Traveling Elders Russell B. Hodgson and Rodney D. Price was present and contributed to the evening's entertainment.

Relief Society Anniversary.—The Relief Society of the Lowestoft branch, Norwich conference, entertained the branch members at a social, Thursday evening, the 15th ult. This was in commemoration of the organization of the society, a year ago. Sister Lily Walker, the president, gave a report of the progress made during that time. After refreshments, a series of interesting games were played. The conference was represented by Elders Tolboe, Allen and Barnes.

Baptisms.—A baptismal service was held at "Deseret," London conference, Sunday afternoon, June 11th, President Herbert Savage conducting. Seven candidates were baptized by Elders Alvin W. Jones and Guy A. Poulson, and were confirmed by Elders Horace L. Richards, Robert E. Griffiths, Frank Armstrong, Alvin W. Jones, Horace W. Shurtleff, and Guy A. Poulson.

Sunday morning, June 18th, a baptismal service was held at Cleethorpes, Hull conference. Seven candidates were baptized in the North Sea by Elder Esdras Whittaker. A large number of people, saints and strangers, were present. At the evening meeting held in the Grimsby branch the baptized converts were confirmed members of the Church.

Arrivals and Appointments.—The following missionaries, appointed to labor in the Swiss and German mission, arrived at Liverpool, Saturday morning, the 24th ult., per s.s. *Montrose*: John D. Montague, Elsinore, Utah; Vernal Steffensen, George O. Larsen, Arthur L. Liddle, Ludwig H. Schoberth, Harry C. Lambourne, C. Francis Solomon, Jr., Harvey Woodbury, Richard P. Middleton, and Jesse R. Curtis, all of Salt Lake City.

The following missionaries arrived at Liverpool, Saturday afternoon, the 1st inst., per s.s. *Empress of Britain*, and left the following Tuesday for the Swiss and German mission: Clair W. Johnson, Springville, Utah; Glen G. Van Wagenen and Raymond Ross, Provo, Utah; Willard R. Hess and William E. Riter, Logan, Utah; Carl L. Stelter and Adolf Hoffman, Salt Lake City, Utah; Florence Naylor, Bountiful, Utah.

Priesthood Meetings.—A meeting of the traveling elders of the London Conference was held at "Deseret," South Tottenham, London, Monday morning, June 12th. President Orson F. Whitney, Sister Mary Wells Whitney, Elder William A. Morton, President Herbert Savage, and all the missionaries laboring in the conference were in attendance. President Whitney and Elder Morton addressed the brethren, giving them valuable instruction pertaining to their duties as ministers of the Gospel.

A meeting of the traveling elders of the Sheffield conference was held at the Latter-day Saints' chapel at Sheffield, on the 17th ult. President Tomlinson and all the missionaries were in attendance. The reports from the branches were quite encouraging. President Tomlinson outlined work he had planned for the future, gave a pointed address on Church government and discipline, and exhorted the brethren to continued faithfulness in the service of their Master.

Branch Conferences.—The quarterly conference of the Merthyr branch was held at Merthyr, Sunday, June 11th, 1922. There were in attendance President James H. Western, all the traveling elders of the Welsh conference, and a large number of saints and visitors. Impressive Gospel discourses were delivered by the missionaries and were listened to with marked attention. A Priesthood meeting was held in the morning, at which inspiring testimonies were borne by the brethren, and much encouragement given the missionaries by President Western.

On Sunday, the 18th ult., the Hyde branch of the Manchester conference held a very successful conference. At the morning session an enjoyable Sunday-school program was rendered. Brief addresses were delivered by President Leo V. Worsley, Glen A. Finlayson, Alexander Criddle, and Walter Roberts. These brethren were the speakers at the evening meeting. Elder Criddle discoursed on "Revelation," Elder Finlayson on "Joseph the Fruitful Bough," Elder Roberts on "The Resurrection of the Dead," and President Worsley on "The Parable of the Sower." The service was greatly enjoyed by all who attended.

A branch conference was held at Rochdale, Manchester conference, on the 11th ult. The morning session was devoted exclusively to Sunday-school exercises, which were both interesting and instructive. At the evening meeting the general, mission and local authorities of the Church were unanimously sustained. The speakers were: Elder Glen A. Finlayson, who discoursed on "Book of Mormon Prophecies and their Fulfillment;" Elder Kye E. C. Jorgenson, "Duties of the Priesthood;" Elder J. J. Harrison, "The Gospel to be Preached in all the World;" President Leo V. Worsley, "Revelation." A splendid spirit prevailed at the conference, which was pronounced one of the best held in Rochdale in many years.

DIED.

GERMANY.—At Ox Spring, near Penistone, Sheffield conference, June 20th, 1922, Sister Martha Ann Glover Germany. Deceased was born at Barnsley, September 14th, 1883, and was baptized into the Church of Jesus Christ of Latter-day Saints, April 15th, 1896. Funeral services were held at Barnsley City cemetery, June 23rd, and were conducted by President J. W. Ernest Tomlinson. All the traveling elders in the conference were present, also a goodly number of saints and friends. Sister Germany is survived by her husband, Thomas A. Germany, and two daughters, Ivy, twelve years, and Margaret eighteen months. She has a sister residing in Salt Lake City, another in California, and a brother and sister in Barnsley. *Deseret News*, please copy.

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